



The South India CHURCHMAN

The Magazine of the Church of South India

● AUGUST 1990

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Opinions expressed by contributors do not commit the C.S.I.

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AUGUST 1990

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25 Years Ago!

The Department on the laity has been drawn by work to consider not merely what the church ought to be doing, but what the church is. We have come to see that the whole church shares Christ's ministry in the world and that the effective exercise of this ministry must largely be by church members, when they are dispersed in the life of the world. As it was said, Evanston: 'The real battle of faith today are being fought in factories, shops, offices and farms, in political parties and government agencies, in countless homes in the press, radio and television, in the relationships of nations: Very often it is said that the Church should 'go into these spheres'; but the fact is that the church is already in these spheres in the persons of its laity. There is nothing new in this connection—for our Lord said 'Ye are the salt of the earth...'—but it is a truth which has been obscured over many periods of the church's life.

—Churchman 1

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No More A Silent Spectator



The Indian Political scenario has never been so murky, shaky and distorted as it is now. People's faith in the political leaders has been shattered beyond repair. People are losing confidence in political leaders. The performance of the established order is unable to match the urges of the people and the aspirations they have cherished. The periodic sound and fury that our leaders make at enormous cost to the nation make many observers cynical. Adding to this confused state of affairs, the media chooses to spread, more often than not, sensational untruths. Instead of destroying superstition, casteism, regionalism, the media whether T.V. or papers, have been catering to the banal interest of people. In the long run this attitude will certainly help destabilising the country. There are many soul searching-issues which need immediate attention and focus and the potential danger of such ought to be communicated.

The prolonged violence, communalism and terrorism are the grim reminders of the substantial presence of bad and anti-national elements bent upon indulging in dangerous mischief and serious crime. The ease with which they are able to inflame the passions of normally reasonable men and women and to outwit the administration in their design to foment violence is a sad reflection on the so-called efforts at fostering secularism and unity.

So much has been said and written about the subject that there is little scope for fresh thinking. What is needed

is a strong political will—primarily in the government and them by the people, that is activated not merely at the time of crisis but also during periods of peace and normality on a systematic and sustained basis. In the past communal holocaust used to be triggered by trivialities but now a new dimension is added. As someone has put it, the communal poison has percolated into the psyche of the people, it has swayed the minds and hearts of vast sections of the population, especially in the urban areas. It has almost become an accepted norm.

The academic exercises in the forums have been bogged down in hair-splitting over generalities such as the definition of communalism. The discussions, no doubt, have thrown up some ideas and guidelines for the political elite—but failures at the implementation level had been glaring. Unfortunately, the communal forces seem to be more active and their propaganda comes through more strongly than the messages of religious bodies who advocate peaceful coexistence. With all the missionary and evangelistic force we have at our disposal, we couldn't contain any such riots nor there has been any serious attempt on our part to educate people, convincingly, to opt for universal brotherhood.

Atrocities on Harijans and women and now the nuns go unabated. The gruesome killings of Harijans by upper caste people have rocked the lush and peaceful village and sent shock waves throughout the state. Fear psychosis has

gripped Harijans as they fear for their safety. Long ago Dr. Ambedkar had observed, '....I have no homeland. How can I call this land my own and this religion my own wherein we are treated worse than cats and dogs? No self-respecting untouchable will be proud of this land.... People are frustrated and would say the same even today. The most important point Jesus of Nazareth manifested (Lk. 4:18) is, 'the downtrodden shall be freed from their oppressors....' (Living Bible).

It is encouraging to see that our Church under the dynamic leadership of the Moderator Victor Premasagar

and the other leaders is coming out boldly to oppose the suppressive and exploitative forces in the country. It is a good beginning.

The Church cannot afford to be a silent spectator, shirking its responsibilities. It should play its role in facilitating the integration of the lowest rung of the society into a new community with a new hope in Jesus Christ who had reconciled such a troubled, warring and sinful world to God.

—DASS BABU.

JUSTICE TO THE POOR

The All India Christian Rally and Convention held recently in Delhi was a unique example of the expression of the Church's solidarity with the poor. Organised by various Christian organisations in the country with the support of the Churches, the Rally and Convention demanded Justice for a section of our society who have been discriminated against for a very long time.

The framers of the constitution decided that only Scheduled Castes professing the Hindu religion were eligible for special consideration, the argument being that caste existed only in Hinduism and that a person who accepts any other religion ceases to be a member of his caste. This argument ceased to be valid when the people from Scheduled Castes who accepted the Sikh religion were given the same concessions in 1956. And recently the Neo-Buddhists of Scheduled Caste origin were also

included in the list. Why should Christians be discriminated against?

As a matter of fact this discrimination is against the very spirit of the Indian constitution. Successive Governments have been violating the Constitution by practising discrimination in the name of religion. Our profession of secularism becomes meaningless if any section of the people are denied rights and privileges just because they profess a particular religion. We appeal to the Government to take immediate steps to undo this injustice against Christians of Scheduled Caste Origin. We are grateful that the leaders of the Government have promised to initiate legislation in this regard and we request all opposition parties to support this noble cause.

G. K.

PEACE

Blessed Are the Peacemakers, for they shall be called Children of God. Mat. 5:9

The creator of anew heaven and earth calls us to become peacemakers in a world that is being destroyed by violence and greed. Ethnic violence dismember the body politic, and religious differences give rise to volcanic eruptions, resulting in massive killings. Economic exploitation amounting to destitution and misery for millions is escalating. There is mounting hostility to and marginalization of lower castes—tribals, indigenous peoples, workers and women. The new configuration of world powers and the failure of socialist systems have increased the opportunity for global exploitation.

In the face of these, the peacemaking is a hopeless task. By and large, our churches in Asia are mere spectators incapable of responding to these situations of violence and oppression. Many of them are divided among themselves and preoccupied with narrow communal or group interests. We have lost our moral credibility to be peacemakers in God's world. How can we be inspired of a new vision for peacemaking? How do we find means or patterns of Christian life and practise that are faithful to the call for peacemaking in an increasingly violent and divided world? The vision for peacemaking and strategy for peacemaking are our concerns in the Biblical reflection.

Biblical vision for peacemaking is necessarily rooted in the vision of peace, Shalom. There are several poetic expressions of it. (Isa. 2:1-4, 9:2-7, 11:1-9, 32:9-14; Ezek. 34:23-31, 37:24-28; Zech. 9:1-8, Ps. 85:8-13, 22:6-9). Let us listen to one of them.

Behold, a king will reign in righteousness,
and princes will rule in justice.
Each will be like a hiding place from the wind,
a covert from the tempest,
like streams of water in a dry place,
like the shade of a great rock in a weary land.
Then the eyes of those who see will not be closed,
and the ears of those who hear will hearken.
The mind of the rash will have good judgement,
and the tongue of the stammerers
will speak readily and distinctly.
For the palace will be forsaken,
the populous city deserted;
the hill and the watchtower
will become dens for ever,
a joy of wild asses,
a pasture of flocks;
until the Spirit is poured upon us from on high,
and the wilderness becomes a fruitful field,
and the fruitful field is deemed a forest.
Then justice will dwell in the wilderness,
and righteousness abide in the fruitful field.
And the effect of righteousness will be peace,
and the result of righteousness,
quietness and trust for ever.
My people will abide in a peaceful habitation,
in secure dwellings, and in quiet resting places.

Isa. 32:1-4, 14-18.

One may read this passage along with other passages in Isaiah Ch. 35, 65:17-25. The impact of this poetry

is clear. Shalom is not defined in abstract terms or by theatrical propositions. It is a Utopian vision—It is a vision of wholeness, of harmony or relationships.

1. Peace and Life

The generic term that comes closer is *life*. As prophet Malachi says, God's covenant is 'a covenant of life and peace' (2:5). The affirming of vision of Shalom in these passages is a way of celebrating God's gift of life. The essential character of this life, which human beings share among themselves and with nature is interrelatedness.

'The realisation of life, in all its fullness, including the material basis of life, is the primary mediation of the approach to God' (Sobrinho, *Epiphany*, p. 70). God as God of life gives a 'primary and generic horizon' to our faith. The 'generic horizon' is common to all humanity and not an exclusive domain of the people of a particular faith. It takes us to the very root, the earth-base, of our experience.

To affirm this link between God of peace and God of life is important for our context. For in many of our languages the word 'peace' (eg. 'Shanti') does not convey a dynamic or all-embracing meaning. But the word 'life' (eg. Jiva) does.

None of this emphasis on life is lost in the New Testament. The word *eirēnē* has absorbed the meanings or *shalom*. Compare Gen. 37:4 with 2 Cor. 13:11, of Gen. 43:27-28 with Mk. 5:34. There is however, a difference. In New Testament God's peace-giving Life is linked with Jesus. 'He is our peace' Eph. 2:14. But his message and ministry include the full dimensions of a truly human life. Lk. 4:18-19 and Mat. 11:2-6. The generic horizon of life becomes concretized and historicized in the life of Jesus himself, especially in his solidarity with the suffering. The Kingdom which Jesus preaches is the Kingdom of those who are deprived of life.

What are the implications of this affirmation in connection with peace and life for our peacemaking?

From dowry deaths to nuclear disasters one could draw up a long list of violence we commit to one another and to nature. Our tendency to reduce all these to sin and selfishness is often an abstraction. In the modern world, sin and selfishness assume corporate and structural character. Greed is a personal sin but is operative in organised form in our economic system. Caste oppression cannot be simply reduced to 'personal' factors. Caste structure, like other evil structures, has a logic of its own. That is why our faith in the God of life has to be expressed as affirming values, practices and institutions that affirm and enhance life and as denouncing the systems and structures that 'diminish and extinguish the lives of so many'.

('Voices', 91)

2. Peace is liberation for creation

The link between peace and life takes us to affirm our responsibility for earth, liberation as well. Again Biblical testimony is clear. The struggle of the people of Israel for the political liberation is also a struggle to possess land, which is based on the faith of God's sovereignty over the earth. (Ex. 9 : 29)

The revelation of Yahweh, for Moses, begins with the realization that the place on which he is standing is holy ground (Ex. 3:5). The plane of human history and nature can never be set in opposition as we seem to be doing in some of our interpretations. They are held together in the Biblical witness of faith (Psalm 19, Isaiah 37:30-32; 42:5-9, and many other 'servant' passages).

In the New Testament, Christ's work of redemption extends to the whole universe. Christ, the Lord of history, initiates a process of transformation that moves toward the cosmic release (Ephesians 1:1-10) and (Colossians 1:15-20). The unity between the hope for inward liberation of the children of God and the liberation of the entire physical creation from its bondage and oppression is the theme of the Romans' passage. The work of the Spirit is to renew the fall of the earth. *Ktisis*, translated as 'creation' means not only women and men, but all created things including demonic powers. It is in the search for liberation of all aspects of human life, histories, cultures, and natural environment that we can truly affirm that salvation is the wholeness of creation.

The liberation in Exodus is linked with the cry of the oppressed, and in Romans 8:18-30 the glorious liberty is in response to the groans and travails within us and in the creation, God has heard the cry of the poor and God is taking sides with them. This message of the Exodus story, reiterated in the prophetic faith, is all pervasive. God's history is not the history of the kings and armies. God's history is in the events and the relationships shaped by the weak and the marginalized. In the same way the renewal of the earth comes in response to the cry of the poor and of the 'dumb' creatures, and of the silent nature. It is interesting to note that when God decided to spare Nineveh in the Book of Jonah (4:11) it was out of God's pity for the 'more than 120,000 persons (reference is to babies) who had not know their right hand from their left and also much cattle'. God was not interested in preserving the great city for the sake of its skyscrapers, supermarkets and giant computers!

We are committed to a vision of human wholeness which includes not only our relationship with one another, but also our relationship vis-a-vis nature and the universe. We are also committed to the struggles for transformation of the poor, the weak, and the disfigured and the over exploited nature. Both are decisive for our peacemaking. The interconnectedness between commitment of the renewal of society and the renewal of the earth is clearly seen in the struggles of many marginalised groups in Asia. Indigenous people, tribals and other groups who have been traditionally dependent upon the land and the sea—these are small farmers, fisherfolk, agriculture labourers, have kept these two dimensions together in their movements of liberation. They raise questions to the patterns of economic development and the kind of technology we use as well as the life style we adopt uncritically. Today decisions in these are shaped by the forces of a consumerist economy where the controlling logic of growth is greed and not need. Who speaks for the 'dumb creatures' and babies? Who listens to the groaning and travail of the earth? How do we integrate ecological concerns in our peacemaking?

3. Peace and Justice

The God of peace, the God of life orients the struggle of his people in a precise direction toward the establishment of justice. In Hebrew faith, Yahweh has established a covenant with his people for peaceful life. The clear expressions of that relationship is justice. It is in justice done to the weak and helpless that Israel finds true peace. Please see the background paper on this theme. There is no peace without justice. This integral relation between peace and justice should inform all our peacemaking activity.

4. Peace is life in Community

From the very beginning Shalom is a social and personal reality which brings the whole common life to a new fruition. The integrity of a community is important but it has to constantly be open to the demands and challenges of the wider human community. Although the Bible projects this vision of Shalom in community, it shows that this Shalom is far from real. Shalom within a community and between communities is thwarted by individuals and groups that make alliances of power to dominate others. Therefore in the Bible peace is set against false peace, Jer. 6:14, 8:15. The peace which we make ourselves is always a partial peace—a peace including some people at the cost of others. This peace the Biblical Yahweh confronts with his sword of judgement. 'I have not come', said Jesus, 'to bring peace but a sword' (Mat. 10:33). This is still the dynamics of divine peacemaking. *The action of God creates conflict in the name of peace wherever structures of law and order have come to dominate human beings.* It uncovers the violence that is beneath the structures of false peace. This is why in the Bible the God's messengers, peacemakers, become also trouble makers. Examples are galore. Hebrew midwives resistance to Pharaoh saves Moses; Moses himself opposed to King, people who resisted the imposition of unjust laws by Solomon, prophets who entered into 'fierce battle with the rulers' and so on.

Of course the conflict generated is important but conflict is not the ultimate word. There is a commitment to the obligations to life together.

Finally, we affirm that the ground of peace in this world is God's reconciliation of the world in Jesus Christ. There is a sense in which this reconciliation precedes all our consciousness of it. The power of Christ is greater than our sin and has conquered it. The new reality is there and offered to us in his calling. But it is precisely this new reality which makes us aware of our divisions and of the false pretensions of the system of peace we have established. Only when we have confronted our neighbour, no longer within a framework which let us explain him away, but in all of God's promises for his peace even when they conflict with what we think is ours, and in all his claims on us, does reconciliation gain its proper urgency. 'Now in Christ Jesus you who once were far off have been brought near in the blood of Christ. For he is our peace, who has made us both one, and has broken down the dividing wall of hostility, by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of two, so making peace' (Eph. 2:13-15).

This word has reference to the conflict between the Jew and the nations, but it could apply to all the groups in society. In Christ we can no longer define ourselves in terms of our opposing interests, our communities that exclude each other, our caste securities and the life, but only in relation to one another and as members of the household.

We Shall Dream

DR. BADAL SEN GUPTA

Asia is in a state of crisis. This crisis is converging into a all-round scenario of dehumanisation encompassing the spiritual, cultural, social, political, economic and ecological realities of the hundreds of millions of people and of the nation states of Asia, and constructing a whole phenomenon that exceeds the sum of its parts. This entirety of dehumanisation in Asia is often beyond our ability to comprehend and assimilate, to understand fully, and hence to internalise.

In an often practised exercise of complacency or even arrogance, the protagonists of developmentalism or monetarist neo-liberalism—all ultimately victims of the dominant Modernisation Ideology—will obviously refute the above realisation as yet another cry of Cassandra. They would invariably quote the phenomenal advancement of industry and technology, eg., in South Korea, Taiwan or even India (not to mention Japan), leading here and there some other Asian countries into the high-tech, micro-electronic, space age technology era of computers, stereo systems, video sets, satellites and missiles. They would deliberate volumes on the tremendous achievements of the green, white and blue revolutions, particularly in India. And finally they would speak about the extraordinary quantitative growth of health care delivery and education systems. The protagonists of the dominant Development or Modernisation Ideology would, thus, continue to argue on the strength, utility and absolute validity of their paradigm of development for the well-being of the people in Asia.

All these notwithstanding, on the darker side of the realities in Asia we have the persistence of abject poverty and destitution, denial of requisite education to the masses, the meagre accessibility of millions to health care systems and the ever-growing socio-economic, socio-political and socio-cultural disparities. There exists simultaneously the Asia of the 'arrived' and the Asia of 'non arrived', the Asia of 10-20% (except for the socialist countries) benefitting from luxury-oriented growth and the Asia of 'people below the poverty line'. This scenario of dehumanisation is shaped and determined by the dominant Development or Modernisation Ideology, which has a determining impact on all the sub-systems of contemporary Asian Societies.

The basic premise of the Modernisation Ideology comprises the principles of economic growth per se, industrialisation, commercialisation, profit maximisation, elitism, atomisation, standardisation, etc. and on the principle of patriarchy. The realities of the health care systems in contemporary Asia reflect the same characteristics. These systems of health care are depriving a large majority of the 'other Asia', of the poor and marginalised of their basic and fundamental right to health.

The praxis of Modernisation Ideology has already led to severe environmental and ecological problems such as floods, droughts, desertification of vast tracts of land, severe depletion of ground water leading to great scarcity of drinking water etc. Environmental degradation and ecological destruction in Asia have reached a state of severe crisis. Ecocide is a real threat. This has significant implications on the health situation of millions of poor and marginalised in Asia.

The worst victims of the dominant development pattern in Asia during past decades have been the minorities and tribals—the weakest sections in Asian societies. In every respect their situation is totally tragic—be it culturally, socially, economically, or politically, leading to what may be termed 'ethnocide'. Apart from the general 'wounded psyche' of the minorities, and tribals. Their health situation has shown scarce improvement during the past decades.

Women in Asia in general, and poor rural women in particular have suffered the cumulative effects of all genres of oppression faced by these groups and have been systematically exploited to an extent that they have often become invisible and voiceless. The process of dominant development has not, by any standards, improved their situation and status in society. **WOMEN ARE STILL THE MOST MARGINALISED AMONG THE MARGINALISED IN ASIA.** This is the manifestation of the principle of patriarchy in all societal processes.

The response to this complex and often paralysing situation has been continued developmentalism and populism, in the form of ill-conceived and short-term programmes of vertical interventions. In fact, what is being presently experienced is the 'crisis of utopia', because we have almost lost our capacity to dream for the well-being of all in today's or tomorrow's Asia. We have, indeed a crisis of values and societal vision and with this a crisis of development. This holds true in the field of health as well.

We, in ACHAN, believe strongly that these realities need not cause us to stagnate into defeated crisis managers, become apostles of cynicism, or get submerged into a state of anomie or valuelessness. On the contrary, we need to aspire for an alternative vision of society, for an alternate paradigm of development and within this for an alternate system of health-care in Asia. ACHAN has been a part of a long process of collective thinking with a group of Asians representing various streams of voluntary action. Out of this has been emerging the outlines of an alternative societal vision.

Our search for an 'alternative' vision of society leads us to aspire for a **JUST, SUSTAINABLE, PARTICIPATORY, PLURALISTIC and FEMINISTIC** society in which a **HOLISTIC SUBSISTENCE** in human dignity can be secured **FOR ALL PEOPLE** (Human Scale Development). This holistic subsistence is not limited to the economic sphere alone but includes social, cultural, political and spiritual dimensions. It would be a society that is in harmony with nature free from gender bias, where people would not be categorised in a derogatory manner but be proud of their identities. It would be a society free from fear and apprehension, where there would be equality in the home and community, a society which will be non-exploitative, dynamic, with decentralised decision-making processes and complementary interrelation between communities and nations. For the functioning of this society we need to build suitable political and administrative structures to protect, sustain and express these values. In such a system the community will formulate its own laws, resolve conflicts and control and develop its resources and assets.

We in ACHAN, do not claim that this alternative vision would invariably lead to the solution of our crisis in Asia. Nor, do we believe in the absolute validity of our paradigm or intend to be deterministic in our perspective of development. We are, however, convinced that it is, nonetheless, an option—an expression of our renewed capacity to search for a concrete utopia and of our ability to dream for a more humane Asia.

This alternative vision determines an alternative praxis relating to health care in Asian societies, which for us would constitute the following vital elements:

1. Alternative Development Action

In the field of health this translates into Community Based Health Care, an approach that believes that health is derived from social justice, and consequently seeks to involve the poorest and most marginalised in a process that enhances community capability and self-reliance and leads to their empowerment. It seeks to build up a system that rests on people's knowledge and on inputs that can be controlled by them, that are accessible, affordable and culturally appropriate to them. The article 'Winged Seeds' in the following pages contains further discussions on this concept and its implications.

2. Alternative Training

In the context of an alternative paradigm of development, this will be Participatory Training related to Com-

munity Based Health Action. PT is a process of education and cannot be equated with a set of methods and techniques. This means the internalisation of humane values along with the acquisition of knowledge, awareness and skills. In its fundamental thrust PT is directed towards social transformation of the oppressed. It is therefore, not value-free or ideologically neutral. In ACHAN's own context, PT will orient and equip community workers to become aware of the values, norms and perspectives of the alternative paradigm of development. Based on this training, they will be able to translate in thought and action the alternative vision and praxis of Community Based Health Care—as individuals and as workers in solidarity with the oppressed. And finally,

3. Alternative Research

In the alternative praxis of development action this will be Participatory Action Research. PAR is an exercise aimed at the generation, utilisation, elaboration and consolidation of knowledge leading to people's action in favour of the oppressed. It is a process of awakening and of continuing life education of communities, setting them squarely on the path towards not only participation in, but articulation and management of their development programmes. PAR also leads to an enhancement of communities' own self-knowledge and self-confidence, through a discovery and re-evaluation of traditional beliefs and indigenous methods of dealing with problems.

These three process elements are inter-related and constitute together with the other relevant elements, the entirety of the alternative praxis of development. ACHAN is committed to promote in a concerted manner, all the three elements. In the past, LINK has given substantial space and coverage to the vision, concept and praxis of Community Based Health care as well of Participatory Training. The current issue of LINK will, thus, have its focus on Participatory Action Research. With this, we, in ACHAN, wish to further the process of reflection and sharing in our continued search for an alternative vision of society in Asia with particular focus on Community Based Health Care.

We have a dream, the dream of empowered communities in Asia, self-reliant unto themselves. We invite you to share with us this dream and to join us in the paths it may lead us to take.

—Courtesy : LINK

Education in Streamlining Emotions

MRS. USHA JOSEPH, *Dharwad*

Education is a most powerful instrument not only to discipline one's mind, but also to channelise the emotions towards more creative and productive ventures in pursuit of achievement to accomplish higher professional attainments.

Infact, in our day to day experiences we come across the statements that 'he was paralysed by fear' and also a contradictory statement that 'his fear gave him a super human strength'. If much thought is bestowed upon his one will be able to know that emotions can make one's life sublime if they are properly channelised. Many of the humane and creative tendencies are strongly influenced by one's emotional behaviour.

In this direction, it is both interesting as well as instructive to note, that many creative artists and poets have led lives that were filled with intense emotional episodes. One can only surmise that their lives were replete with subtle emotional experiences motivating and guiding their creative endeavours. It is said that emotional investment in tragedy should result in practical accomplishments. With modern emphasis on adjustment and mental health parents have a vital role to play in the emotional development of the child.

Emotions have their own educational implications. Educationists opine that there are three primary emotions namely Love, fear and Anger on which all other emotional responses are built upon.

Speaking from the educational point of view, the emotion of love is a most significant factor that can radically influence the child in varied respects. It develops a sense of security in the child and facilitates to develop positive feelings towards his fellow beings. It inspires one towards sacrifice and service. It is interesting to note that literature and Art have been developed out of this emotion. History is adorned with the episodes of emotion of love. In this context, the word 'Sentiment' sounds more significant because it is the sum total of feelings and emotions that has an important bearing on education. A student who gets sentimental about the historic personalities for their commendable deeds can turn out to be a true social scientist at the service of the society.

The second primary emotion is fear. It involves

withdrawal from a particular object or a person. The child should be prevented from developing fear especially when the child is embarking on new endeavours such as entrance to school. The school life should provide pleasant learning experiences to the child. The School environment has to be attractive and congenial to develop interest in its studies. The child should feel secure without an fear. The fear of punishment develops night terror and negativism. It indulges in escapism, hence this sort of negative reinforcement has to be avoided in a learning situation. At the same time it cannot be denied that the fear responses can be better utilised to discipline the child depending upon the behaviour pattern of the child in view of individual differences. Infact fear is related to the instinct of self-preservation which has enabled man to develop his culture and civilization.

The third emotion is anger. It is said to be an aggressive approach towards a person or an object. It has a strong impact on the personality. Anger is a negative feeling having an adverse effect on the instincts of the child and the child gets aggressive.

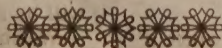
The present anti-social trend of the students is due to this emotion. Anger consumes much of mental energy and weakens the thinking capacity. This emotion needs to be reformed and sublimated.

There is a need for proper training of these emotions in order to channelise them towards desirable venues to contribute for social efficiency and economic productivity. This comes under the purview of guidance oriented instruction.

The Training of emotions aims at reshaping the social order by reforming the social forces which are hostile in spirit and intention.

In this complex social set up our children are facing a challenging situation and such a situation warrants guidance oriented instruction, which attunes their mental disposition to face the social realities with realistic approach to life.

Thus the important function of education is to educate the emotions of the child to turn out better citizens to contribute for the welfare of the society.



Not Strangers but Pilgrims

REV. MURDOCH MACKENZIE, U.K.

During the 1980's the ecumenical scene in the British and Irish Churches has changed dramatically. For the whole of the twentieth century ecumenical discussions of one kind or another had been proceeding in various parts of Britain and Ireland but apart from the formation of the United Reformed Church (Presbyterian and Congregational and later joined by Churches of Christ) no real church union had been achieved. The British Council of Churches came into being in 1942 but never included the Roman Catholic Church. In the early 1980's great hopes of a Covenant being formed between several of the main Protestant churches were finally dashed. At that point for the first time in 60 years there were no ecumenical conversations taking place in England. The situation looked bleak indeed.

Then came the visit of the Pope in 1982 during which he suggested that the Catholic and Protestant churches should walk hand in hand no longer as strangers but as pilgrims together. Following on from this there were meetings of church leaders and gradually a programme gathered momentum under the general theme of **NOT STRANGERS BUT PILGRIMS**. This was later subtitled 'An Inter-Church Process on the Nature and Purpose of the Church in the Light of its Mission'.

Running alongside all of this, especially in England, there was the growth of local ecumenical projects (LEP's). These are designated areas of ecumenical co-operation, sometimes with as many as 3 or 4 participating denominations, in which buildings, worship and ministry, or various combinations of these, are shared. Within the ecumenical project the normal rules of the denominations are to some extent suspended in order to allow people to work and worship together as one body. By the mid 1980's there were over 500 of such LEP's in England and their very presence meant that the question was being raised continually as to why if this could happen in particular selected areas it could not happen everywhere.

As well as all this the work of local councils of churches continued and in some places such as Merseyside and Birmingham these became highly developed with good Roman Catholic participation. In an increasingly secularised society in which Christian churches were being systematically marginalised the mission imperative was felt in all denominations. Added to this the growth of the charismatic movement, of many para-church organisations and the stimulus of the black churches meant that mainline denominations felt somewhat threatened and saw the need for finding a new way forward.

A breakthrough was achieved in Lent 1986 when a million British Christians took part in ecumenical house groups using discussion material broadcast via dozens of local radio stations. Each week's study material included a questionnaire of which hundreds of thousands

of completed copies were returned to a central point. These were then analysed and represented the most comprehensive survey ever carried out of lay opinion in the British churches. The results were summarised in a book called 'Views from the Pews'. In the spring of 1987 national conferences were held at St. Andrew's in Scotland, in Nottingham in England, and in Bangor in Wales. These were followed up in September 1987 by a conference of all three nations together and also with Irish participation. All these gatherings were fully integrated Catholic and Protestant and much of their work was based on the results of Lent 1986 as published in the book 'Views from the Pews'.

The September 1987 gathering was held at Swanwick in Derbyshire and produced the now famous **SWANWICK DECLARATION**. The whole week was one in which many of those present felt a real movement of the Holy Spirit in their midst and Swanwick 1987 may well prove to have been one of the turning points in the ecumenical movement in Britain and Ireland. With notable contributions from the Cardinal Archbishop of Westminster, from the Archbishop of Canterbury and from the Principal Clerk of the General Assembly of the Church of Scotland the Swanwick Declaration included the words 'It is our conviction that, as a matter of policy at all levels and in all places, our Churches must now move from co-operation to clear commitment to each other, in search of the unity for which Christ prayed and in common evangelism and service of the world'.

Since then things have moved forward rapidly. During 1988 proposals were formulated for new ecumenical bodies in each of the four nations and in 1989 the various churches voted on whether or not to be part of the new scheme. Only the Presbyterian Church in Ireland and some Baptist churches voted against it. Thus on August 31st 1990 the British Council of Churches will cease to exist and will be replaced by the new ecumenical council on 1st September. In England there will be a new body called Churches together in England. It will support local and intermediate work in ecumenism, will have a Forum of 360 people meeting every two years and an Enabling Group of 49 people meeting twice a year. In Scotland the Scottish Churches Council will be replaced by Action of Churches Together in Scotland (ACTS). It will be concerned for the national life of Scotland with Commissions for three major areas of co-operation: Unity, Mission, Justice and Peace. A Central Council will meet four times a year and a Scottish Gathering every two years. In Wales the Council of Churches for Wales will be replaced by Churches Together in Wales (CYTU—Welsh for 'together'). It will have Commissions for Ecumenical Affairs, Evangelism and National Affairs. An Assembly will meet every two years and a Council twice a year which will relate to the already established Commission of the Covenanted Churches in Wales.

The British Council of Churches itself will be replaced by the Council of Churches for Britain and Ireland (COCBI). It will be concerned with matters which affect all the nations and churches, especially social, ethical, international questions and the broader issues of Christian unity and Mission. An Assembly of 360 people will meet every two years with a Church Representatives Meeting of Senior national representatives (63 people) meeting two or three times a year. As far as the Irish churches are concerned no new body has emerged but it is hoped that the Irish Inter-Church Meeting will become a 'body in association' with COCBI. Thus on 1st September 1990 between 30 and 40 main British churches, Catholic and Protestant, will join together to form these new bodies.

All this may make fairly dull reading but it does represent a tremendous step forward in ecumenical relations in Britain and Ireland. It is all a matter of convergence, doing things ecumenically rather than doing ecumenical things, of sharing resources and avoiding duplication of effort. It should be noted that there is no church union theme here. Each church will remain autonomous and will have to ratify any decisions made by the ecumenical

bodies. However, because of the much greater commitment now being made there are great expectations that the decisions of the new bodies will affect the life of the churches to a much greater extent than ever was the case with the British Council of Churches. However, the question of full organic unity still remains and to some extent the new arrangements outlined above have conveniently sidestepped this issue. In order to keep this matter firmly before the British Churches the Church of South India Council in Great Britain is inaugurating the St. Thomas of India Unity Lecture in October 1990. This Lecture will be delivered in 3 separate locations every 3 years and will have the specific purpose of keeping the matter of organic unity firmly before the British churches. The first Lecture will be delivered in Cambridge, Cardiff and Edinburgh by Dr. M. Thomas Thangaraj of Tamil Nadu Theological Seminary, Madurai. Part of the aim of the lecture is to draw on the experience of organic unity in the Indian sub-continent so that the CSI and other united churches will be contributing to the ecumenical process in Britain and Ireland. Those of us who are involved in all of this earnestly seek the prayers of all Indian friends that the Lord will bless us in our attempt to be NOT STRANGERS BUT PILGRIMS TOGETHER.

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Sermon Outlines for August, 1990

Prepared by

REV. DR. EMMANUEL E. JAMES, M.A., B.D., S.T.M., Ph.D.

Ninth after Pentecost

August 5, 1990

OUR DESTINY

Bible Passages : Deut. 32 : 44-47 ; Revelation 22 : 1-14 ; Mark 10 : 17-27.

Destiny means, 'one's lot in life' according to Hinduism or 'fate' (kismet) in Islam. For the Jews, destiny of the individual was intricately connected with his clan or tribe. It depended upon a Jew's right relationship with others especially with God and obedience to Him.

Jesus taught about the two ways and two destinies for man. Man is either jogging along the broad way and his destination is hell and few are struggling along the narrow path and their destiny is heaven.

1. Destiny in the Old Testament

(a) It is closely connected with keeping the covenant and obedience to God's Law (Exod. 19 : 5 ; Deut. 4 : 1-8 ; 32 : 44-47).

(b) The destiny of the people of Israel was to be :

- (i) the people of God and proclaim His mighty acts (Ps. 96 : 3).
- (ii) a blessing to the people of all nations (Gen. 12 : 2 ; Zech. 8 : 23).
- (iii) after the exilic period more emphasis was laid upon an individual's responsibility for his own destiny (Ezek. 18).

2. Destiny in the New Testament

(a) Individual's destiny depends upon :

- (i) his relationship to the Lord Jesus Christ (Acts 16 : 31).
- (ii) his adherence to the Lord's teachings and keeping His commandments—e.g. the Rich Young Ruler (Mark 10 : 17-27).
- (iii) desire for eternal life should be combined with spiritual insight and strength of character.

(b) There can be impediments, temptations and problems in achieving one's destiny—e.g. it was wealth in the case of Rich Young Ruler. You either overcome your impediment and accept Jesus Christ or you reject Christ in order to be a slave to your impediment.

(c) An Individual's destiny is in his own hands. He makes the decision and he is held responsible for it (Acts 16 : 31 ; John 1 : 12 ; 3 : 16).

Conclusion

Therefore, choose this day what will be your destiny (Joshua 24 : 15a, 22). This has eschatological significance for everyone.

(d) The way of sin ends in eternal sorrow and doom (Rev. 20).

(e) The way of righteousness ends in eternal happiness (Rev. 21).

What is your destiny today ?

Tenth after Pentecost

August 12, 1990

REJOICE

Bible Passages : Ps. 150 ; Phil. 2 : 12-18 ; Luke 10 : 17-28

Men and women are basically interested in those things which bring joy and happiness. The commercial world is competing with attractive products to appeal to the basic interest.

Throughout the Bible, there are many words to indicate joy, happiness, rejoicing, gladness, exultation and so on.

1. God Intended People to Rejoice

(a) Rejoicing is a gift from God (Luke 10 : 17-28). God is the source of joy. It is only in the fullness of the presence of God that joy is full.

(b) The Holy Spirit dwells in joyful people (Rom. 14 : 17 ; 15 : 13). It is in the power of the Holy Spirit that we really rejoice.

(c) Rejoicing is elusive to so many people because people look for it in the wrong places—such as, luxurious life, power, money, position and selfishness. Sin has caused this.

2. Christ Intended Us to Rejoice

(a) In spite of reverses in life—Phil. 4 : 11, 12.

(b) In spite of life's crosses—Acts 5 : 41 ; 16 : 23, 25 ; 2 Cor. 6 : 10 ; 1 Peter 4 : 12, 13.

(c) Because of these we rejoice with Christ in heaven

(i) by being faithful stewards—Matt. 25 : 21, 23 ; Luke 10 : 21-24.

(ii) by rejoicing over sinners who repent—Luke 15 : 7, 10, 32.

(iii) by rejoicing over faithful Christians—1 Thess. 2 : 19, 20 ; 3 : 9.

(iv) by rejoicing to see the grace of God—Acts 11 : 23

Rejoicing has an anticipatory nature, that is, joy connected with the wholeness of salvation made available to us by Lord Jesus Christ. Human life is full of anticipation. We have the joy of His presence—'You have made known to me the path of life, you will fill me with joy in your presence' (Ps. 16 : 11 NIV).

Eleventh after Pentecost

August 19, 1990

LIFE PATTERN

Bible Passages : Ps. 119 : 33-40 ; 1 John 2 : 1-11 ; Matt. 5 : 17-20.

These Scripture verses give us a call to unique life pattern. This life pattern is not conformed to this world's pattern but based upon divine pattern for our life.

1. Life Based Upon the Word of God : (Ps. 119 : 33-40)
 - Willing to follow the Word of God (Ps. 119 : 33, 36).
 - Willing to be teachable and turning away from worthless things (Ps. 119 : 37, Luke 11 : 1 ; Acts 8 : 31).
 - Willing to persevere keeping the Word of God—'Will keep them to the end' (Ps. 119 : 37).
 - Willing to be obedient to the Word of God.
 - Willing to understand the Word of God (Ps. 119 : 34).
2. Life Pattern based upon Christ the Model (1 John 1-11).
 - Taking Christ's yoke upon us and be humble—(Matt. 11 : 29).
 - Do as Christ did (John 13 : 15 ; Rom. 15 : 5 ; Phil. 2 : 5 ; Col. 3 : 13).
 - Fix our eyes upon Jesus (Heb. 3 : 1 ; 12 : 2).
 - Follow Christ's example (1 Pet. 2 : 21).
3. Life Pattern of Believers :
 - Christlikeness (1 John 2 : 6).
 - Walk in new life (Rom. 6 : 4).
 - Live by faith (2 Cor. 5 : 7).
 - Live by the Spirit (Gal. 5 : 16).
 - Live a life of love (Eph. 5 : 2).

Christians are not called to respond positively to any carnal pattern or to any pervasive ethos or secular life-style but to a dedicated and committed Christian life based upon the model of Christ our Lord.

IN THE WORLD, NOT OF THE WORLD

Bible Passages : Deut. 26 : 16-19 ; Rom. 12 : 1-13 ; John 17 : 1-19.

Text : John 17 : 16.

We are called to be in the world and yet not be of the world. We should not be conformed to the world like the Pharisees but conformed to God, such as Jesus and Paul.

In order to do this, we have to do three things :

1. Be Dedicated

To be dedicated means : 'separate', 'set apart to a holy use', 'devote', 'dedicate' our lives to Holy and Loving God.

In order to understand this, let us take the example of a boat. A boat is in the water but it is not of the water. As long as the boat is floating on the water it is safe and useful. As soon as water gets into the boat then it sinks and becomes useless. Similarly we should live in this world for God but the world or worldliness should not be in us.

2. Keep Apart

Do not adjust yourself to the pattern of the present world. Is this non-conformity? In a sense 'Yes'—for example, Jesus and Stephen even laid down their lives but not all non-conformists have credibility like Jesus. At the same time blind conformity does not produce desired results either.

3. Be Exponents

Bible in general and Jesus in particular did not call Christians to non-conformity simply for its own sake. Christians are called to a transformed life. In other words, Christians are not called to the world's pattern but to be transformed by the Holy Spirit. cf. Our Synod theme : 'Come Holy Spirit, create New Creation'. Jesus was adjusted to the will and purposes of God.

In Romans 12 : 1-13, Paul urges Christians to use their gifts, talents, and capabilities in the service of Lord Jesus Christ, rather than in the worthless things of this world. It is necessary to be insulated from the evil of this world and to preserve God's power to be in the world, but not of the world.



NEWS FROM THE DIOCESE

DORNAKAL DIOCESE

Deaf School Distinction

All the 8 deaf students who appeared for the H.S.C. (10th class) examination passed in First Class. There was no concession shown to them; same question papers, covering the same syllabus of the Board of Secondary School Examinations were given and the students wrote the examination on the same dates in March 1990. In the previous examination, i.e. March 1988, all the 14 students who appeared for the 10th class examinations, passed.

That was again a unique thing:—for the first time in Andhra Pradesh, the deaf students appeared for the H.S.C.

Mr. G. T. Peter John, the Principal of the Shriver Memorial High School for the Deaf, Dornakal, and all the staff members were congratulated by the officials for this rare distinction of such school in the state.

Two Women Priests

Bishop D. Noah Samuel ordained two women as priests. They are the wives of two senior presbyters of the diocese. Rev. Mrs. Sunanda Prasada Rao, M.A., B.D., and Rev. Mrs. Blandina Sudarshan are the newly ordained presbyters.



Rev. J. M. JOGULA

Rev. J. M. Jogula, the Director of the Department of the Ecumenical Relations of the Church of South India.

Rev. Jayanvanth M. Jogula, M.A., M.Th., was appointed as the Director of the newly formed Department of the Ecumenical Relations of the Church of South India in June.

He has travelled widely in U.S.A., England, Switzerland and Germany and shared in a number of inter-church programmes. He served as an assistant Curate in the Holy Trinity Church and Salvation Church at Darlington, U.K. for a year. He received a short course in the Ecumenical Institute at Bossey, Switzerland. Representing the Church of South India, he attended the 'Partners in Mission Consultation' of the Indian Ocean held in Mauritius in 1982 and visited some churches in Madagascar.

Rev. Jogula is a gifted writer in Kannada and has translated several books from English into Kannada. The biographies of Bishop Sumithra, and Bishop Gurushantha,

which were written by him, have been well received. He edited a 400 page volume on 'The Basel Mission in Karnataka (in Kannada)'. The Churchman readers are familiar with his 'Sermon Outlines' published in the monthly for a year.

He did his M.A. from Karnataka University Dharwad and pursued theological studies in Princeton, U.S.A. and obtained M.Th.

Born in Gadag (Northern Karnataka Diocese), Rev. Jogula was ordained in Hubli and most of the time has been working as a Presbyter in Hubli area, having put more than 25 years of service. His wife Manorama is the Headmistress of the Basel Mission Boys Primary School in Hubli. They have a son and a daughter.

—Editor

All India Christian Rally and Convention

an unprecedented expression of solidarity, about 10,000 Christians marched through the streets of New Delhi on 17th of August 1990 and converged on the Boat Club grounds to demand for the Christians of Scheduled Caste Origin the same privileges as those granted by the Constitution of India to their brethren professing other religions. They came from all parts of India, from all denominations, from all social strata uniting in this common cause, this quest for equality justice and freedom for a section of our society discriminated against for a long time. Bishops and Archbishops, Clergy and nuns marched along the three kilometre route in the hot sun, with the people who sang songs all the way to the accompaniment of musical instruments of all sorts, thereby providing the people of Delhi with a kind of procession very different from the ones they are used to. A large number of women in their traditional costumes from the different States of the country added colour to the procession.

The Convention started with a common worship led by leaders of the various denominations offering prayers in the different languages of the country. This was followed by cultural presentations by various language groups, depicting the sufferings, the struggles and the hopes of the oppressed people. Leaders of various Christian organisations and Churches and a few political leaders addressed the Convention, calling upon the Government to initiate measures for the amendment of the Constitution. The Convention ended with people holding hands, lifting them up and singing the great song of liberation 'We shall overcome', with the hope that the day will not be far when the discrimination against a particular section of our society in the name of religion will come to an end.

A delegation from the Convention later met the Prime Minister and submitted a Memorandum. The Prime Minister gave them a patient and sympathetic hearing and promised to initiate the necessary legislation.

The Rally and the Convention were organised by the All India Catholic Union, The Christian Institute for the Study of Religion and Society, the National Council of Churches in India and some other Christian organisations struggling for the rights of Dalit Christians with the support and co-operation of the Churches.

The Church of South India played an active role in the Rally and the Convention. It was represented by the Moderator, the Deputy Moderator the Bishops of Krishna-Godavari, Dornakal, Coimbatore, Vellore Madras and South Kerala Dioceses, the General Secretary, the Directors of CTVT, CCC and Healing Ministry, a large number of Pastors and thousands of people. A special train carried about 2000 people from the South to Delhi to take part in the Convention.

The Convention was the first of its kind in the history of the Churches in India. It was a unique expression of solidarity and oneness which was a foretaste of the unity we all hope for.

G.K.



Anglican Consultative Council

The Anglican Consultative Council which brings together representatives from all 28 Provinces of the Anglican Communion once in three years met in Cardiff, Wales, from July 22 to August 4, 1990. This was the first meeting after the Church of South India was accepted as a full member of the Council. The CSI Representatives were Bishop David Pothirajulu (Madurai-Ramrad) Rev. B. P. Sugandhar (Medak) and Prof. George Koshy, General Secretary (who was substituting for Prof. K. Samuel who was unable to go). The Church of North India, the Church of Bangladesh and the Church of Pakistan also were represented.

Apart from discussing specific problems relating to the Anglican Communion, the Council had four sections on (1) Mission, Culture and Human development (2) Unity and Creation, (3) Evangelism and Mission and (4) Spirituality and Justice. The reports from all the four sections emphasised the fact that Christians cannot be 'spiritual' without a concern for justice. The report of the Seoul Convocation on Justice, Peace and Integrity of Creation was recommended for study and action by all Anglican provinces. The Council recommended that a fifth clause be added to the four-clause definition of Mission adopted

by the Lambeth Conference, namely, it is the mission of the Church 'to strive to safeguard the integrity of Creation and to preserve the life of the earth'. The other four clauses are (1) to preach the Gospel, (2) to baptise and nurture believers (3) to engage in loving service and (4) seek to transform unjust structures of society.

The question of the ordination of women as Priests and Bishops produced some heat and the report of the Archbishop's Commission on the question was commended by the Council not for 'guidance' as was proposed by the particular section but for 'study', by the provinces.

Archbishop Robert Runcie in his opening address said how happy he was to welcome the united Churches of the Indian sub-continent as full members, on our part, we told the delegates that we hoped that our participation would be a source of inspiration for further unity between Anglicans and others. The Archbishop who laid down office in January 91, sends his greetings to all the members of the Church of South India.

G. K.

The Next Archbishop of Canterbury

BISHOP GEORGE CAREY, Bishop of Bath and Wells has been nominated by the Queen of England as the successor to Archbishop Robert Runcie who will lay down office at the end of January 1991. The announcement came as a surprise for several reasons. Dr. Carey is only 54 and has been a Bishop only for less than three years. His name was never mentioned as a probable candidate. In his diocese he is called the 'People's Bishop' and is considered an outspoken leader of the Evangelical wing of the Church of England.

Bishop Carey comes from a very humble background. Born in London, the son of a Hospital porter, he left school at the age of 15, started his career as an Office boy,

joined the RAF for National service at the age of 17 as a wireless operator, and educated himself to qualify to gain a place at King's College, London and the London College of Divinity from where he graduated with a B.D. in 1962. In the course of the next few years he obtained his Master of Theology and a Doctor of Philosophy Degree. He soon earned a reputation as a teacher and Scholar. He is the author of several books.

Dr. Carey is a great champion of women's ordination and opposes ordination of homosexuals. Though Evangelical he is very much concerned about ecumenical issues. His appointment has been welcomed by all sections of people within the Anglican church and outside.

Media Power Hastens Change in Czechoslovakia

The media have played a crucial role in the changes that have been sweeping through Eastern Europe. Press, radio and TV—until recently the mouthpieces of dictatorial regimes in Czechoslovakia, East Germany, Hungary, Poland and Romania—are now reporting the opinions and activities of ordinary people.

Alternative media such as wall posters and leaflets have also been a major source of information and encouragement in the struggles for democracy throughout the region.

The story of the role of the media in the 'velvet revolution' in Czechoslovakia is perhaps the most inspiring of all. In the following article, Dana Braunova, deputy chief editor of *The Democratic Journalist*—the journal of the Prague-based International Organisation of Journalists—recalls events as she watched them unfold:

The Wave of freedom that swept through Czechoslovakia in November has profoundly changed the face and content of the media. At the heart of the changes were the media employees, whose courageous reporting helped to accelerate the country's move towards democracy.

It all began on 20 November, when the non-party newspapers dared to denounce the brutal police attack on the student's demonstration. Thus the 'media revolt' was underway and Czechoslovakia's journalists began to report on events openly and honestly.

It was not an easy job, especially for those working in hard-line directors in the state press, radio and TV agencies. Their determination proved to be decisive in communicating with the provincial population, since the police had taken steps to prevent the delivery of non-state newspapers outside Prague.

With the previously distorted TV and radio coverage, people outside the capital had no real knowledge of the situation in Prague, nor of the reasons for the students' strike and the subsequent mass rallies.

This lack of information could well have isolated cities and towns and made it easy for the security forces to crush the movement for democracy and human rights.

In addition to the mass media, wall posters played a unique role in keeping information flowing. Distributed by students and opposition groups, the posters denounced police brutality and campaigned for human rights.

People left home earlier than usual in the morning in order to be able to read the posters and leaflets displayed in railway stations, shop windows and at bus stops. They were always a source of the latest information, witty and to the point.

The contents of the wall posters were passed on by word of mouth and also in a more formal way through a computerised information network run by students and based at the School of Economics in Prague.

How did these developments affect the journalists' community? When Civic Forum came into being on 19 November, comprising practically all the groups and individuals critical of the existing regime and one-party monopoly, dozens of journalists joined in.

Almost 400 journalists met in Prague two days after the attack on students, denounced police brutality and called for an investigation. They also rejected the students' used posters to announce meetings and demonstrations during the Czechoslovak revolution of November 1989 monopoly of the Communist Party and called for a general strike.

On 16 December, journalists founded the Syndicate of Czech journalists, which is a non-political organisation open to all those working in the profession. Its aims are to uphold press freedom and ethics and to protect the professional and social interests of journalists.

WOMEN'S DRAMA RESOLVES PROBLEMS IN JAMAICA

Women's drama resolves problems in Jamaica

When Sistren, the Jamaican Women's theatre collective, was formed in 1976, its aim was to 'perform drama about how Women suffer and how men treat them bad'.

It was the only group of its kind in the Caribbean, dedicated to producing plays about the conditions under which women work and live. It has since gone much further by encouraging its rural and urban sistren (sisters) to use drama to motivate and help them to see what steps they can take to improve their own situations.

For some, it is difficult to believe that their lives would make 'good' enough material for a play. But as one woman exclaimed when she saw a Sistren performance in Sugartown:

'Lord Jesus, a how conu know all dem-deh tings, ma? A how conu know me fe put me inna de play?' ('Lord Jesus, how did you know all that? How did you know about me so that you could put me into the play?')

When the Women Watching the play saw how much they had in common with each other, they began to meet and exchange experiences. With the help of Sistren they worked together for several weeks to create a play based on some of the difficulties they face in their daily lives. 'This is very important in the process of mobilising and organising' says team member Joan French. 'Seeing the drama encourages the women to analyse and reflect until they decide exactly what has to be changed and how.'

With the aid of a WACC grant, Sistren helped the women of Sugartown to transfer their drama onto film. The first showing of the film also marked the launching of Sugartown Women's Organisation (SWO).

'The impact of having their own concerns dealt with on film was tremendous', 'says Ms French'. It is important to note that most films in Jamaica come from the USA, the UK and Japan, so it is rather unusual for Jamaicans to see ordinary people like themselves in a movie.'

Now that there was an enthusiastic and confident group of women, they took dramatic steps for change. A pump supplying water in Sugartown had been in need of repair leaving many homes without water for weeks.

Together, the women created a play to illustrate the problem, and invited their parish councillor to see it. In no time at all, a truck began delivering water at regular times each week.

News of their success spread, and many more women joined the SWO. Soon afterwards, the water pump was fixed too.

Sistren is at present making a video, with WACC support, called 'Miss Amy and Miss May'. It portrays the lives of two Jamaican reformers who fought for equal job opportunities and a fairer society for women.

The group publishes Sistren journal which has an international circulation of over 3,000.

Sistren Theatre Collective, 20 Kensington Crescent Kingston 5, Jamaica. Tel. (809) 9292457.

STOP PRESS

Gene TenBrink Passes Away

Rev. Eugene TenBrink passed away at the age of 73 on July 27, 1990 at his residence in California—From 1946 to 1967 he and his wife served as Missionaries in India under the Board of World Mission of the Reformed Church in America. He served as a Pastor in St. John's Church in Vellore and St. Mark's Cathedral, Bangalore. He also worked as Psychotherapist in the Psychiatric Department of the Vellore Medical College. Among his other assignments were his involvement on the National Staff of the Student Christian Movement of India and his work as Programme Director of the Ecumenical Institute, Bangalore.

His wife Ruth TenBrink's address is: 1630 El Monte Drive, Thousand Oaks, California 91362, U.S.A.

Publishers of Development Education Series

Nav Din Prakashan Kendra (A Unit of I.S.P.C.K.)

Invitation to Writers to take part in a Writing Competition.

ISPCK INVITES ISSUE ORIENTED MANUSCRIPTS. The issue can be your own choice, provided it can draw the attention of readers to some particular problem of the people. Examples are : Adoption of Children, Bonded Labour, Bride-burning, Society, Dowry, Family break-up, Health education, Identity Crisis, Love for animals, Litigation, Nuclear Threat, Pluralistic Society, Poverty, Pollution, Respect for nature, Respect for parents, School drop-outs, Status of Women, Tree Plantation, Why higher education ? Why Religious education ? Women workers.

IN THE FOLLOWING LANGUAGES

Hindi, Bengali, Marathi, Gujarati, Punjabi, Urdu, Mizo, English, Tamil, Malayalam, Kannada, Telugu or any other Indian languages where readers are available.

LENGTH OF MANUSCRIPT

Should be between 4,000 to 16,000 words.

Please note that your manuscript should be based on real case history and should be related to the real life situation of people. These can be either in story form or novelet or drama or narration.

PRIZES

First Prize (1)	.. Rs. 1,500
Second Prize (2)	.. Rs. 1,000 each
Third Prize (3)	.. Rs. 700 each
Consolation Prizes (4)	.. Rs. 500 each

Kindly note that we will be selecting the first ten publishable manuscripts and these will be graded as above.

RULES TO FOLLOW FOR THE COMPETITION

1. The final decision for selection of manuscripts will be with the ISPCK Management.
2. Date for submission of manuscripts before or on 15th October, 1990.
3. The selected manuscripts will be the property of the ISPCK, who will have the copyright of both the publication and translation.
4. No rejected manuscript will be sent back unless such a request is made in writing, in advance.
5. No manuscript received through post, or personally, will be entertained for the competition after 15th October, 1990.
6. All manuscripts should be written in one side of the foolscap paper with proper margins. It should be written clearly in fountain pen (ball pen should not be used), or typed.
7. All participants should make a duplicate copy of their manuscript. The first copy should be sent to us and the second copy kept for their record.
8. The ISPCK will not be responsible for manuscripts which are delayed or misplaced in post.
9. All manuscripts should be sent by Registered post to the General Secretary, ISPCK, 1654 Madarsa Road, Kashmere Gate, Delhi-110 006.
10. Selected Publishable Manuscripts will be published under the imprint of Nav Din Prakashan Kendra.

General Secretary,

I.S.P.C.K.

Delhi.

THE NATIONAL COUNCIL OF YMCAs OF INDIA

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